

THE
BURMA NEWS



APRIL, 1937

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

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"The Author's intention in this book is to show St. Paul as saint and as man, to indicate the problems which faced him when he set out to Christianise the pagan world, to describe the world in which he lived, and to contrast the cities of that world with their condition to-day, as revealed to a modern traveller."

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1. A book of daily devotions for personal, group and family devotions. Instead of making it, as is usual in devotional books, a book of scattered thoughts, changing from day to day, I have woven the devotions around one theme, 'Victorious Living.'

2. I have gathered these daily studies into groups of seven, so that the book can be used as a weekly study book by classes of various kinds.

3. I have tried to put the subject matter into such a continuous whole, that it may be read through as an ordinary book."

FROM INTRODUCTIONS

THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 4

Two Great Gentlemen

Rev. C. H. Heptonstall and Dr. A. H. Henderson were great men in the most beautiful sense of the word. They were great because they were noble, magnanimous, sympathetic, loving, unselfish. They were great because they were willing to leave all and follow Him.

How great has been our privilege to have as members of our mission in Burma these two great men! Who can measure the strength of their example? Who of us do not pull ourselves together with firmer determination when we think of our dear Dr. Henderson going about at all hours "doing good." His very walk was bent to fit his spirit, which always seemed to keep ahead of his body. His dear face, however tired his body, glowed with hope and courage and love. He saw the good in everybody with a lovely Christian optimism. One of the charming natural attributes of his character was his sense of humour. It was a humour that was sweet and kind and understanding.

I owe Dr. Henderson a debt of gratitude beyond all that I could hope to express. He has been like a loving father to me. Years ago when malaria had me down, away down, I set out by pony with Henderson, then a little more than a year old, in the saddle with me to make the long jour-

ney from Kengtung to Taunggyi — a journey of from twenty to twenty-six days at that time. Three blessed months in Dr. Henderson's home made me over. Being cured of my malaria was a lesser blessing when compared with the inspiration of that great life.

When it came time for our first furlough we were to know more of that sweet and unselfishness spirit which was characteristic of both Dr. and Mrs. Henderson. No one being available to relieve us they offered to come to Kengtung at no small inconvenience to themselves to hold the stations while we were away and no one knows what their influence there has meant and will mean to the Shans whom they loved and gave themselves to. Their family circle then included Ralph who nobly took over my husband's work for the hill peoples then having its center in Kengtung — later removed to Loimwe. Some of the letters we received from Kengtung during that time are among my most prized possessions. How sweetly unselfish to take time to write us all these interesting letters!

Mr. Heptonstall — "Uncle Henry" to us all, and a father too, a father to thousands. He had a charm that was all his own. About him there was an ordered dignity combined with a sweet and gracious simplicity

that charmed all ages. He had a fine sense of proportion and could always see both sides, a rare trait of character. A rare sense of humour he had which I always felt would be the last spark to go out. How precious is the memory of him as the gracious host so forgetful of self sat at the head of his table with always something entertaining to give to those who were privileged to be guests in his home! And how many have enjoyed that privilege and gone away better in every way for having been!

Our friendship with "Uncle Henry" and "Aunt Bess" began after our first few weeks in Burma in 1916. An invitation was on hand for us to stop over for a visit in Taunggoo. What could have been more lovely than an introduction to that homely home and those who were the makers of it! We continued our journey enriched and inspired.

Some years later with two little sons added to the family we stopped over again at Taunggoo. It was such a home that once entered one carried always the longing to return. I always say that the best part of going away from home is getting back. I have always had that feeling about the Heptonstall home.

Not all of us realise how Uncle Henry loved children and how they loved him. "How is Bide-a-wee"?—name he gave our second son when he was his little pal of five—he asked about a year ago when he was so weak he could hardly speak. So perfectly sweet and unselfish of him! He was like that; living for others.

They have gone: these two great men. They have been promoted to higher service. Gone! And yet they are with us. We are far richer because of their lives. Shall we build a monument to them? Not the purest marble would make a monument suitable to them? Shall we follow

their example? No they would not want that. We know what would please them most. They would want us to sit at the feet of the same faultless Master that taught them, "Except a corn of wheat fall into the ground and die, it abideth alone." "He that loseth his life for my sake shall find it."

A. Gertrude Telford.



Dr. Henderson

With the passing of Mr. Heptonstall and Dr. Henderson we have lost our two very best friends and neighbours. For years they have stood at the gateway of Shan-land, as two good companions, and by their gracious friendliness, have been to us a constant help and inspiration.

Our mission work in Taunggyi, in a very large degree, is the result of Dr. Henderson's patient and untiring efforts. From small beginnings he had the joy of seeing his work grow and prosper and the church and schools which he started and developed, continue to be institutions of life and power, not only in the town but also in surrounding and more distant places.

When we think of the man and his work and if we were to select some outstanding characteristic of his life, I would say of him that he was one of the happiest servants of Christ, it has been my privilege to know. He rendered a joyful service and a very extensive one, as physician, educator and preacher. What an indefatigable worker he was!

The impress of his fine Christian character will continue to be reflected in the lives of those for whom he worked in Mong Nai, Kengtung and Taunggyi. He was a great friend of the Shan people and his joyful spirit and keen sense of humour were natural characteristics that contributed to make his work among the Shans successful.

It was his belief that there were many secret Christian believers among the Shan people and that if the type of Shan government were other than what it is, there would be more Shans making public confession of Christ. Dr. Henderson was of the opinion that the Shans were not difficult to win for Christ and with the eye of faith he saw in them and in work for them, wonderful assets for the Kingdom of God.

May his faith be ours for such a time as this. J. H. Telford.

♦ ♦ ♦
Lisu Work

Trachoma is one of our most serious problems up here on this field. A number of our Christian Lisus have it in more or less advanced stages. I have been distributing argyrol, and trying to show how it should be dropped into the eye, but the trouble is, I am not much good at that kind of thing myself, so I can hardly show others just how to do it. If only we had the services of a trained nurse on this field, how much that would mean, in combating this evil, and perhaps saving the eyesight of some of our people!

The coming of Dr. and Mrs. Chaney is being eagerly awaited here. Work on the new chapel in the village of Kyaukpon, is being pushed forward zealously, in anticipation of the Chaney's being here for the dedication. A few weeks ago, I told the people of Kyaukpon, that we were hoping to have the Field Secretary and his wife here for the dedication, but that they could come only at a certain time, in April, and if the work on the chapel was not speeded up, there would be no dedication when the distinguished visitors arrived. This announcement had a tremendous effect. I never saw Lisus wake up so! That very evening, after I had left the village, the headman called a meeting, and it was then resolved to devote practically all their

working time to cutting and hauling the necessary timber, and then erecting the new edifice. In view of all this, it would indeed be a disaster if Dr. and Mrs. Chaney were in any way prevented from coming. In fact, I hardly know what I could say to explain it away. So please don't anybody get a stranglehold on the Field Secretary between the end of Conference, and the end of the month of April.

I am glad to say that the Lisus were represented in that very beautiful and impressive pageant which was so successfully performed at Moulmein, under the direction of Mrs. R. Cummings. The account in the "Rangoon Gazette" makes one wish one could have been there. It has occurred to me, that perhaps there may be other places where someone is planning a pagant or tableau, at which various races of Burma are to be represented. Please remember, it will not be quite complete without Lisus in it! I am now having some costumes especially prepared so as to be able to lend them out on request to anyone who is putting on some such affair. If you will just write me, I will be glad to let you know what we can do for you.

A. C. Hanna.

♦ ♦ ♦
Remembrance

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence of the memory
Unless there be a need for me to pray.

Old friends are far away: we seldom meet
To talk of Jesus or of changes day by day.
Of pain, pleasure, triumph or defeat,
Or special reason why, 'tis time to pray.

Perhaps my friend just then has fiercer
fight
A more appalling weakness or decay,
Of darkness, courage, some lost sense of
right
And so in case you need my prayer, I pray.
Friend, do the same for me, if I intrude
Unasked upon you on some crowded day,
Give me a moment's prayer as interlude
Be sure I need it — therefore pray."

Toungoo

I must have been either too lazy or too busy to write in February. There was something to write about, but now it is old news. The one outstanding event was the visit of Dr. Howard. He was feted, rated and sated I judge from what we heard of his reception at the hands of the Karens and from all I heard he rated well.

He met the Burmans and had a talk with them which did much to allay their fears. I think things were much more clear to them after he had talked to them about the problems of administration which the Home Board is having to meet. Certainly we were glad to have him here. We were also glad of the chance to drive to Pinyinmana with him and sample the good things at the home of the Smiths.

The first Sunday in March we had baptisms in which four young people put on Christ in the beautiful rite which always gives me a thrill as I see the people gather on the banks of a flowing stream to thus obey the command of their Lord. Three of the young people were from the school and three of them from Buddhist homes. One was a boy from a Christian home. One boy from the school received a letter from his father telling him to come home and be *shin byued*, but he replied that he was not going to be *shin byued*, but was becoming a Christian. One girl has carried off all the first prizes in the past three years in her standard, with the exception of once when she got second place. She had a hard time to come out fully as all her relatives are Buddhists, but she faced the issue and told them that she was going to be a Christian. One of the new converts is at this writing out in Daily Vacation Bible School work.

This year we are having six schools. One is finished and the workers have gone to another village

two and a half miles away. Here the headman is very cordial and has received the workers and is doing all he can to make them comfortable. He is asking that we send a teacher to the village. The workers are housed in an old forest bungalow which has been granted to the teacher who is responsible for this opening and the teacher and his family are also living with them. He was formerly a student in the Government High School in Moulmein and failed to pass tenth. He seems much interested in the gospel and we are hoping he may find the truth compelling. One school was called back to a village about two and a half miles from Nangyun on the railway fourteen miles north of here. The old headman is very friendly and was exceedingly anxious for the team to return to his village this year. His wife came in at the closing of the school and stayed a few days to be sure that we sent a team out there. Another school is opening tomorrow (the 29th) at Yeshan gale where we have a primary school with about sixty-five pupils. We have not had a school there for some years. One of the teachers is assistant scout master in Bixby school and will push the band of Wolf Cubs which has been organized there. We are having Saw Taw Ye from Judson College to work in the district and he is going to give his time to village uplift work. He will be with four of these groups and we hope for some interest through his work that will turn people to Christ as well as towards greater cleanliness and health. Good fellowship ought to help a lot.

Two of the schools are to open only after the water festival has finished. This will give him a better chance to spend more time in the villages where the groups are working and later to give his time to the villages which seem the most hopeful of results.

Lewis B. Rogers.



At Kyaungsu Pwo Karen village, near Wakema, November 29, 1936, at which time eighty-four were baptized



TEACHER AND PUPILS OF THE SCHOOL IN THE LISU VILLAGE OF KYAUKPON

Miss Ruth Ranney



On February the twenty-fourth, a group of Taunggyi friends surprised Miss Ruth W. Ranney at tea time bringing sandwiches and cakes and two beautifully decorated birthday cakes to celebrate her eightieth birthday anniversary. We marvel at her health, and although she tells us not to wish her many more returns of the day we shall be very thankful for each succeeding year the Master allows her to remain with us, and are truly grateful for the years of blessing her life has been to so many.

Ruth Young.



Christian Service

Our talents are never, no not for an hour, to be used for self but for Him. The eager thought that the work, the enterprise, the organization is mine, is to be kept in jealous check. The first symptoms of religious envy are to be by the Lord's servants as promptly dealt with as would be those of a formidable bodily disease; or what is far better, the

servant is to remember beforehand the danger of infection, and to live in that germ-killing air, the presence and peace of God.

Bishop Moule.



If Our Baptist Churches were Really Baptist!

Our little five year old son not long ago one day when he had been especially naughty, said: "I'm a big Baptists!" Of course, we laughed but many a great truth is spoken in a joke and the scripture says: "a little child shall lead them." I have thought of this a great deal and realized that that was what used to be the matter with me! I was once a big Baptist but the question to face was: Was I a big Christian? How Christlike was I?

Only very Christlike Christians, and Burmese and Karen churches made up of those who "out-live, out-love and out-die the pagan world," will ever win Burma to Christ. I wonder if the first thing for us to do, as we face up to the Evaluation Report and radical readjustments in our mission work, isn't for us to get a real conviction of sin for all the times and places we have missed the standards of Christ (failed to live out the Sermon on the Mount quality of life which is the only life for those in the Kingdom of God). "If any man hath not the Spirit of Christ, he is none of His." I wonder if our supreme task at the Taunggyi Conference is not that of the first Christians who before they were to witness to the world were told: "Wait—until ye be clothed with power from on high."

In my seminary classes and in various places all over Burma I have asked a large number of Burmese and Karen Christians this question: What is the chief Baptist doctrine, the thing that caused the Baptists to be formed out of the Church of England in the 16th and 17th centuries? Invariably

the answer has been: *Baptism by immersion!* which, of course, is entirely wrong. In fact, many of the first Baptist churches in England for quite a long time sprinkled their converts. I believe very firmly, after ten years of aggressive evangelistic experience all over this country that our Burmese and Karen Christians, the majority of them, are spiritually dying because of this awful error. As all informed Baptists know, the one outstanding doctrine of the Baptists is that of *Regenerate Church Membership* which in modern language means *A Church Made up of Changed Lives Only!* As soon as we get even a few churches with truly born-again and Spirit-filled Christians (remembering that "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, etc.") we can easily get along without any more missionaries at all and very soon without any more foreign money at all. But the trouble is most of our indigenous Christians don't really know what a Baptist church is or ought to be. No wonder many missionaries have had moments of being as discouraged as dear old Dr. Cushing was once when he said about a certain group of Christians which he had baptized: "I wish I had never let them up out of the water!"

The genius of Baptists is New Testament evangelism. Baptists historically repudiated sacramentarian worship and the authority of the Church, taking instead the authority of the Spirit of Christ for each one directly but based on the revelation of God in the New Testament. Dr. F. L. Anderson for over thirty years has taught his classes that the Church is not "a hospital for sick souls but rather an army of heralds and witnesses who are all of them out to win the world to Christ." This doctrine of the priesthood of all believers, every Christian a missionary, with no real distinction between clergy and laity, is absolutely fundamental to a

real Baptist church. This doctrine, with that of Baptist liberty which most of us have abused to suit our own self-will, instead of the liberty to be led by the Holy Spirit, grows out of that most basic Baptist teaching of a Regenerate Church Membership, a church made up only of changed lives!

It is useless to tinker with the machinery of our mission and our indigenous churches unless our principles and, above all, unless our spirit is right. But, as New Testament Christians who are committed to the supernatural religion of Christ, we know it is impossible to please God or have the right spirit unless we are filled with His Holy Spirit. Almost any system will work with Spirit-led Christians!

For the benefit of those who would like some recent modern authority may I quote from the 1936 classic, "Worship" by Evelyn Underhill. This great Church of England authority on mysticisms says in her masterly analysis of all types of Christian worship: "For the Baptists, baptism is not a sacramental imparting (as most Karen and Burmese Christians think it is,) from God's side, of the regenerating Spirit; nor is the water a visible instrument of the invisible Divine activity, doing something for man which he cannot do for himself. Baptism is a crucial act of surrender performed by the baptized, who is agent, not patient; a choosing of God, the seal of conversion, the consecration of life, the solemn entry of the individual soul into the Church of regenerate men. Hence it is essentially an act of worship from man's side, a self-offering to the Holy; whereas infant baptism is an act of creative love from God's side, a free gift meditated through His Church."

But what has all this theory got to do with our task in Burma? I am sure every missionary here wants to win the whole of Burma to Christ but

we can not do it unless we tune in aright to get God's power and plan. A little correct thinking is necessary to do our task or better so as to let God do it even through us.

May I close with "The Task of the Church," as given very recently by the leaders of the great revival and renaissance of Christian living in Denmark?

"It is the national duty of the Church to create God-guided citizens, who give all so that their country shall take the place God has planned for it. The true citizen is he who, without fear and freed from moral defeat, is willing to take responsibility and be led of God. The true leader is he who, without fear, freed from moral defeat and above personal ambition, is led by God. As the leader is, so become the people, and as the people are, so becomes the leader. Every person is either a part of the world's crisis or a part of its solution. He who lives as a Life-changer according to the four absolute standards (of Jesus) and under the guidance of God, is a part of the solution. The true patriot is he who gives his life for the spiritual resurrection of his country. Only if the Church consists of such patriots, can it fulfil its national duty and help the country and find its place in God's plan. As an expression of our goal, we took Isaiah 9:6 and promised each other to give all we have so that Denmark should place the Kingdom upon His shoulders and take Him as her Counsellor."

How much thinking have we done individually and as a mission as to our part under the new Separation Government of Burma in raising up new Christlike leadership? Why haven't we thought in national terms instead of parochial ones? When will we so think and act?

An Englishman from Oxford not long ago after listening to the worse than school-boy debates in the Legis-

lative Council said to me: "When will your missions in Burma raise up the wholly new kind of leadership which will be necessary for the New Burma?"

V. W. Dyer.



Kutkai—Kachins

Yesterday, Easter Sunday, we had a record gathering for a regular Sunday service. There were about 400 present. I had the pleasure of baptizing thirty-six in our small river below our compound. Among those baptized were several families. One former nat priest, his wife and his old mother were baptized at the same time.

In February one hundred of our Christian Kachins came and gave two days hard work each. They thus finished the grading for the new Kutkai Church. No. I did not feed them, they brought and cooked their own food and they even brought their own hoes. Now they are praying audibly at every prayer meeting asking the Lord to help us so that we soon may have a real church to worship in.

Our Association this year was the best ever. Some over two thousand were present. When all was paid for we had more than Rs. 300 on hand. This large sum was donated to the Christians in the district where we held the meeting as they are in great need of a new church-school building.

During the 24th and 25th of April we will have a very important meeting for not less than seven of our young men will be ordained. The Kachin chaplain at Maymyo, one of our former teachers and grown-up in our midst will also be ordained. At this time we will also set aside fifteen or twenty deacons. We will follow the New Testament custom and set them apart for this task by laying our "hands on

them." After this procedure we will organize at least three new churches.

On May First we intend to open the Bible Training School. One of our experienced pastors is to help us with the teaching. He has had four years training in Insein and has done fine work as pastor for a number of years. We have built a very home-like little bungalow for him and his family. We have built of stone and lime mortar with stucco finish. This house Mr. Geis and I planned for two years ago and Mr. Geis had collected stone and lumber but he did not have time to do the building. We expect the house to be finished for occupation about May First.

In Bhamo we have secured a very desirable plot for the new Church to be built and we expect to be able to start work in earnest in a month or so. The main difficulty in the past has been the location for the church. This is now seemingly solved to everybody's satisfaction.

Gustaf A. Sword.

P.S. 1. My brother, Dr. Victor H. Sword from Assam will come for a visit here early in May. He is on his way to a meeting in South India and is coming across the mountains *via* Kohima and Haka.

P.S. 2. When I visited in Bhamo during the month of January, Mr. England sat for his examination in Kachin and passed with credit.

G. A. S.



Thonze—Burman

Well, here we are. Time to go home and we are glad and sad. Glad to be headed towards the "quins." Sad to leave the good people out here. We scarcely knew how much we loved our people till it came time to leave them, nor were we expecting such signs of affection from them.

We had a new experience getting away too. We put all our freight and luggage in a lorry and got on the front seat with the driver and after three and a half hours, we landed at the A. B. M. Press. Not bad at all compared with a cart ride which we are well acquaintd with.

On the whole, it has been a good term of service. It started out with the Burma Rebellion and ended up with Separation Day. More interest in our message was manifest than during any other term. On the Thonze and Zigon fields nearly two a week, on the average, were gathered into the fold, nearly all Burmans. Nearly seventy-five Daily Vacation Bible Schools have been held, and about twenty-five different villages were reached. At least a hundred people have been led to Christ through this work, and a dozen boys and girls have been led to give themselves to the Lord's work and have gone to the Woman's Bible School or the Seminary for training. Some have graduated and are working.

Our home address will be Granville, Ohio. All letters will be answered. We'd be glad to have you in our home. The latch-string hangs out and reaches clear to the road.

You'll be even more welcome than in Burma. (We'll not forget you).

J. T. Latta.



Thayetmyo—Chin

Easter in a Chin village in the northern part of the Henzada district and about the hottest Easter I have known in the last fifty years. The Irrawaddy Chin Association is having its annual meeting here. Samo Hla U, B.A., Seventh Standard Master of the A. B. M. Chin School, Thayetmyo, is the moderator. At the front of the mandat is

part of Romans 12: 16, "Be of the same mind one towards another." That is part of our aim as Chins. We are emphasizing the need of all working together for the Chins. Appreciating various talents and being free to use our talents in various ways, yet striving for unity as of the body, with various members but all united: is an ideal we are impressing upon the Chins.

The sermon this morning was by the Chin missionary who very seldom has the opportunity to stress Easter because it usually comes in the hot season. The text was Mark 16:3, 4, "Who shall roll away the stone, and looking up they saw that it was rolled away." We rejoiced as we saw that some stones which had appeared to be in our way in winning the Chins to Christ had been rolled away. And we sought for the faith of Paul that we can do all things through Christ.

The reports were encouraging and, as one looks back over the twenty-five years since the Southern Chin missionary came to Thayetmyo, one realizes how the work has grown and more and more the Southern Chins are realizing that it is possible to win the race to Christ.

The Chin School, Thayetmyo, closed with the largest enrollment yet. The Chins are grateful to Miss Ragon for her faithful, efficient work in the school and her help in various ways. To Dr. Roach they are grateful for his help and encouragement and inspiration. The Southern Chins owe much to him and realize his great love for them and his joy as the Chins come to Christ and as they grow in grace.

E. Carroll Condict.



Discontent is a most detestable fault, and it not only makes us unhappy in our own hearts, but its influence on others is bad.

J. R. Miller.

The Memorial in 33rd Street

(Reprinted from an article in the Journal of the Burma Research Society)

Thirty-third Street is not, perhaps, a part of Rangoon which any of us are in the habit of frequenting, but it is not quite so unattractive a neighbourhood as it was a few years ago; and one may walk down it nowadays without incurring any loss of reputation; and if any of you should care to go down 33rd Street from Montgomery Street you will see about fifty yards down on the left-hand side a brick plinth supporting an iron cross which was originally intended to carry a lamp; the whole is nine or ten feet in height. In the face of the plinth is inset a brass memorial plate.

It is clear that on the land where 33rd Street now lies there was once an extensive burial ground. The origin of this burial ground is a matter of some interest, apart from any question of the identity of those buried in it. It is hoped to show with some degree of plausibility that this burial ground was originally attached to the first Baptist Mission House in Rangoon.

The site of the original Baptist Mission House has never been determined; the House was abandoned after the First Burmese War, and even if it had not been, the reconstruction of the town after 1852 was so thorough that it swept away almost all existing buildings. There is indeed so little relation between Rangoon as it was a hundred years ago and Rangoon as it is now, that it is extraordinarily difficult to establish any identification of sites. Some evidence, however, may be obtained from maps. There is a very good map of Rangoon in 1842 made by Lt. Trant and this has been substantially reproduced on a large scale in a *Plan of Rangoon in 1824* prepared in 1903 for the *Municipal Committee of Rangoon*. . . . from books and maps in

Rangoon and the India office. On this map appears a group of buildings marked "Mission House" lying slightly east of north of the Sule Pagoda. Comparison between the 1824 map and maps of modern Rangoon is not easy, but certain landmarks shown in the older map still remain, notably the Shwe Dagon and the Sule Pagodas. If, making use of these landmarks, the older map be superimposed on the modern map, it will be found that the main building of the Mission House compound falls on or about Barr Street not far from Montgomery Street. While the scale of the 1824 map may not be entirely accurate, it is certainly not very far wrong; the Mission House must have been, therefore, if not actually on Barr Street, then in the immediate neighbourhood. Further, there is a very useful map dated 1853 showing the new lay-out of the town and also marking the old Burmese roads; though the old buildings are not marked, the position of the Mission House can be judged from its relation to the roads in the 1824 map, and this confirms the suggestion that the house was somewhere near Barr Street.

The evidence of the maps is supported by written evidence. The English Baptists from Serampore who built the house in 1808-09 state that it lay about five minutes' walk from the town in the direction of the Shwe Dagon Pagoda. Mrs. Judson says that it lay about half a mile from the town. As the town then lay entirely between the river and the Sule Pagoda, the evidence of the missionaries is consistent with the argument drawn from the maps.

Attached to the Mission House was a cemetery. Here were buried, among others, Richard Thomas Burney of the East India Company's service, half brother of the novelist Fanny Burney (1808). Jonathan Couch Brain of the London Missionary

Society (1810), and the infant, Roger Judson (1816). No trace of their graves can be found in Rangoon to-day. The first two were wrecked as early as 1812 at the time of the Amboyna trouble and there is no evidence that they were ever restored; but the removal of the Mission House into the town after 1826 did not leave the grave of Roger Judson uncared for, for Judson records a visit to it as late as 1847, and no doubt it would have continued in a state of preservation if circumstances had permitted. Evidently the reconstruction of the town after 1852 swept it away just as it swept away the graves of the Crisp children and others. There is thus evidence that the Baptist burial ground existed as late as 1847 and probably as late as 1852, *i.e.* at the time when most of the burials recorded on the Memorial took place. It is also known that there was an English burial ground in Rangoon. On the face of it, it is highly probable that the English burial ground and the Baptist burial ground would be the same for if the Baptist burial ground still existed after the First Burmese War (as it clearly did) then naturally any Europeans who died in Rangoon would be buried there. Moreover, the "Rough Sketch" of Rangoon between 1836 and 1849 marks the English burial ground in approximately the position of the Mission House of 1824 map. There can be little doubt, then that the English burial ground was identical with the Baptist burial ground, and that the Crisp Memorial now marks the site of this cemetery. Certain objections arise, however. The Mission House, it seems, was approximately on Barr Street, whereas the Memorial is in 33rd Street. But this really presents no difficulty, for, apart from the possible lack of precise accuracy in the early maps, the compound of the Mission House is described as comprising about two acres of ground.

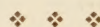
A more serious objection is that the English burial ground of the 1840's is said to have been secured by purchase from the Burmese authorities by Captain Speirs; but the Baptists' claim to the land no doubt lapsed after they abandoned the original Mission site, and it would be natural for Speirs to arrange for burials to continue in the old cemetery since it still existed, and equally the Burmese authorities would be the readier to make the grant of land if the site was already in use for the same purpose. Speirs's purchase was probably undertaken as a means of preserving the existing burial ground rather than a means of establishing a new cemetery.

There is another apparent but not real objection. It has been commonly said that the Mission House lay close to the execution ground and the execution ground is known to have been on or about the site of the Suratee Bazaar. This would appear to dispose of the suggestion that the Mission House lay near Barr Street. But is there in fact any evidence that the Mission House did actually lie near the execution ground? So far as I am aware (though I may, of course, have missed some of the available information) there is no contemporary evidence to this effect. The letters of the English Baptists who built the house certainly make no reference to the nearness of the execution ground; and indeed it is highly improbable that the Mission House would have been built in such

a position. The objection therefore falls to the ground.

Taking all the evidence into account, then, one may not unreasonably conclude that the original Baptist Mission House lay on a site not far from the north end of the present Barr Street, and that the Memorial in 33rd Street marks the site of the original Baptist burial ground.

B. R. Pearn.



Medical Examination

Will those who wish me to give them their yearly physical examination this year please see me either Thursday and Friday before Conference or the first two days after Conference is over. Also typhoid injections may be given Saturday when you come to register and on the Monday following Conference. At other times only emergency cases, please, for I should like to enjoy all the sessions this year.

Grace R. Seagrave.



Sailings

On March 18, by *K. L. M.* plane to Bangkok and San Francisco, Miss E. Whitwer.

On March 25, by the *S. S. Koroo* via Singapore for San Francisco, Miss P. Meader.

Sailed on April 2, by the *S. S. Pegu* for United States via the Atlantic, Miss A. L. Prince.

On April 3, by the *S. S. Tilwa* for United States via the Straits, Rev. and Mrs. J. T. Latta.

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